

THE DAILY DEMOCRAT,
PRINTED AND PUBLISHED BY
HARNEY, HUGHES & CO.,
THIRD STREET,
East side, between Market and Jefferson street

SPECIAL ADVISING NOTICE.—All advertisements of Public Meetings, Massac, Old Fellow, Farmers, &c., are charged fifty cents per square of ten lines, and are to be paid in advance, and every advertisement is subject to a subsequent insertion.

ADVERTISEMENTS OF SITUATIONS.—Wanted, Regions, Chancery, Clerks, Clerks of Court, Clerks of Law, Clerks, are charged twenty-five cents each insertion.

ADVERTISEMENTS OF VARIOUS KINDS.—Any paper will receive and publish any kind of advertisement at a full price.

ALL TRANSPORT ADVERTISEMENTS PAYABLE IN ADVANCE.

WEDNESDAY, MARCH 5, 1856.

Important Notice.

We find it necessary to call the attention of our yearly advertisers to the fact that after the 1st of January, 1856, we shall confine them strictly to their contracts, or, what amounts to the same, charge extra for all over and above. Some of our advertisers have been getting about twice as much as their contracts called for; we cannot permit it any longer. See our published terms.

The New Albany Tribune has a long communication about the meeting at Sand Creek, in which he has not the courage to repeat the lie, nor the honesty to tell the truth. He does not pretend that we said a word about Abolition on that occasion. We were rather surprised to see the creature eating the lie. "On the subject of the sermon," says the correspondent, "you report my language stronger than I employed in the conversation." This is Gregg's masterpiece of a lie and published it without authority. That is just as we supposed; but we don't know which tells the lie at last. It is admitted that it is out. It is not reported that we said a word about Abolition; but whilst thus admitting the lie, the accomplices of Gregg, Prentiss & Co., and their tool, slaves hard to make something out of the story. The logic now is, that the Congregationalists at Sand Creek were and are Abolitionists—we made a pother to them, which he calls a sermon, and we were therefore an Abolitionist. Everybody knows that the Congregationalists of that day were Presbyterians, with a different form of church government, and have nothing to do with anti-slavery or pro-slavery; and this is the whole foundation of the miserable lie. But the fellow can't get through without instituting a lie. He is caught in a lie, and must tell a dozen more to get himself out of it.

The correspondent of the Tribune comes out with his budget. He virtually admits that we never preached that Abolition sermon; that is one lie. He does not pretend that we said a word about slavery; so that is his second. In order to wriggle out of the lie, he undertakes to show that we were a Congregationalist, and that the Congregational creed of the congregation at Sand Creek denounced slavery; that one man did preach against slavery some time during the meeting; that he himself once had a small controversy with one of the Sand Creek men; and then concludes he doesn't misrepresent us. First he asserts that we preached an Abolition sermon—so he was an Abolitionist. Now he doesn't pretend that we were a Congregationalist, and that he has reported the language stronger than it was employed. He does not continue to repeat what he did, so it is lying between the editor and his correspondent—not a word about the sermon. But we are an Abolitionists; it was asserted; now it is only asserted that the people we spoke to were Abolitionists.

Now we can look back to that day when he stood up before our congregation, with hands outstretched and face uplifted, and said, "We are for the slaves, and we are for a long, earnest petition on the behalf of the poor, down-trodden slaves of Africa!"

So we come down to this. The Munchusen of the Tribune ends like the boy with his hundred cuts. The story came down to us at first, and then was withdrawn, not corrected as a falsehood, but the editor informed that he has reported the language stronger than it was employed. He does not continue to repeat what he did, so it is lying between the editor and his correspondent—not a word about the sermon. But we are an Abolitionists; it was asserted; now it is only asserted that the people we spoke to were Abolitionists.

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The reader will remember what Gregg, of the New Albany Tribune, promised his brother Abolitionist, Prentiss. He was going to make some striking disclosures about the sermon at Sand Creek. Well, the time came and the disclosure came, and the knave is keen in his recollection about what everybody said, but not a word or deed of ours he has to disclose, after his lie the other day. The New Albany Ledger thus hits off the miserable Abolitionist:

"THE SAND CREEK SERMON."—The editors of the New Albany Tribune and Louisville Journal are agreed that the sermon at Sand Creek, in which Gregg, of the New Albany Tribune, and his brother, Mr. Prentiss, are charged with being the authors of the Sand Creek sermon, and which was subsequently published in the New Albany Journal, was a most excellent sermon, which any Abolitionist would be proud to have delivered.

Advertisement of Situation.—Wanted, Regions, Chancery, Clerks, Clerks of Court, Clerks of Law, Clerks, are charged twenty-five cents each insertion.

Advertiser's Name—Advertiser's Name.

